

M1988

Saturday, January 23, 1971

LAND

MR. NYLAND: We have now a new invention in -- in Warwick. We used to depend on three gunshots from the recorders being started in motion. Now at lunch we only have one little one, and of course they don't hear it. But now we have a fan up in the ceiling. So as soon as -- as I say, the deathly silence overtakes us, then someone has to climb up and stop the motor of the fan. Then everybody can see it then, of course. There is expectation and I have to start. So it is very much like that we have to start. All the time we have to learn how to -- how to start in a given situation; understanding a situation for whatever it is, and then to start, and not to postpone for an hour or until the conditions are so much better. The conditions never will be better than the moment you happen to think about Work and you have a little wish.

That is the starting point and that is the way we have to look at an afternoon, Saturday. The purpose -- you come. Why, what is this really? If you come to think about it, what can you not only expect, but what is the reason for your expectancy? Do you want something and can you find it? Have you ever thought of it, particularly for those who have been acquainted with the ideas for some time, that what would have happened to you if they had not come into your life? If you can see ideas as an opportunity for you, do you see the Group as some kind of a school in which the opportunities are given, almost as if they have dropped out of heaven -- and not knowing exactly what you got into, when you continue to stay, you derived from it some benefit?

And have you ever placed a value of [on] that kind of a benefit? Because you have to look at it from all different angles.

You are interested, in the beginning, because of some curiosity or some kind of a statement. Or maybe because you are in a certain state yourself that you need something and you have been looking around, and there you come across Gurdjieff and a Group and people, and they want to find out a little bit more and there you have some meetings. And you see different people and of course, being unconscious as everyone else is, you judge, and you judge the people who come, you judge the meeting. You expect certain things, particularly when you are alive enough and you are looking for something. You don't always get it, but at the same time you are exposed for a little while and then maybe -- what is the result going to be when you grow up later? Will you ever tell your children that once upon a time you were interested in the Land and that you spent some time here and then went into ordinary life again and that you will never forget that particular period?

For whichever reason you may never forget it. It may be that you turned completely sour and that you think that those people who were at the Land -- they are a little stupid because they don't know what they are talking about and maybe they are, as far as the level of intelligence is concerned, not of your caliber. But at the same time is there something else that appeals and that at times can satisfy you? Because a person when he goes to school cannot take everything that is in the school, not only on face value, but it may not always apply to him. And when there is a large group of people, how can any kind of idea apply to the one person as well as another in the same kind of a measure? Of course it doesn't happen because each person is different and the ideas may be a little bit limited, but the interpretation of ideas is of course a little bit far spread and not maybe all the time correct.

And at the same time if you get something out of one idea once upon a time, you determine if it is enough for you or that you need more. And if you want more you have to find it, and if you don't find it you leave. Then the school has no further meaning and of course you will not have a diploma, but who wants a diploma? We're quite selfish about that. We want to make sure that the time that is spent, and that we want to devote to a possible development within oneself of something that, you say, that is important for me if I consider inner life existing; that then I give that a chance for the further development, if I can find out how can it develop. Because it doesn't matter what brought you, it doesn't matter how you are, it doesn't matter even what you expect. The question is: what can you get each time that you do come? And then when you take an account at the end of the day having spent, let's say, a day like today being here, and you weigh one against the other, one factor, one hour spent in this direction, one conversation with someone against a conversation with someone else; or an atmosphere at a certain moment taken in by yourself, and at another time the crying of children which disturbs you at times.

All of that becomes a general mass which you stir up like soup and you wish to eat the totality of the soup. You may not like an onion but you may like a potato. You have to select when you are at this kind of a school because you are not going by what the teacher is going to tell you. The teacher should only stimulate you so that something in you starts to grow that you wish to develop. And then you go exactly the same as when, maybe to a library, and you look up what has Plato said or what is the matter with Goethe. What is here and there available for me and I want to read it, and I want to find out, have they anything to say to me? It is your life that is at stake in this particular instance. And no one compels you to come and no one criticizes you if you don't come.

Don't make a mistake about that. When you are absent for a little while of course it is noticed, and maybe some stupid fool has criticism. Why should you be bothered by it? The relationship between your mind and your Conscience you start to develop gradually, to see what is needed for your development. If that development is in the direction of what you want to make of your life on Earth and how you wish to grow up and what is the possibility during that time to develop something that is subject to further evolution -- if that is the way you can look at the purpose of life on Earth, it may be very useful that then you accumulate data in connection with that, and you start to shift. One pile is useful, the other pile isn't. But if it is useful, then eat. I would almost say: for God's sake eat. Don't be prejudiced too long because maybe you don't know and maybe it has not as yet reached the particular way that you would like to be reached. Maybe that's your fault, maybe you're closed, maybe you expect something that you think you need in your unconscious state. And how do you know that that is the right thing for you?

We are so used to simply saying: I don't want to suffer because I don't like it. Is it correct? Why don't you like it? If your idea is that you want to grow, maybe suffering or association with people who are obnoxious may be exactly the kind of food that you should have. How do you know? You think that it is measured out to you in accordance with the love of God and that He pays special attention to you and avoids that you eat your food in such a way that you don't have too much pepper because it would not be good for your stomach? You think there is someone like that who takes charge and guides you? Or that you can depend even on the opinion of other people in a group around you? You think they have you at [in] mind when they talk to you? Do you really think they care that much? Where are people who care for someone else more than for themselves? And let alone even that they care for you as much as they care for themselves? Where are friends? Where are people who really honestly wish something for you and who are

your friends that you wish something for them, because after all it is not a one way street, is it?

The balance is made up of a relation of you towards someone else and a relation of you towards yourself. That's your balance, and the judge is your Conscience and it sits in between the two scales and you weigh one thing and another against a certain measure, which measure is not always clear to you but at least you have something to go by. You work with a -- with a working hypothesis because that's all you've got. You're not as yet absolute and you're not axiomatic and you don't know the absolute truth. But you wish to find out and how will else [else will] you find out but only by being -- being affected by all kind of possibilities of truth, and to keep that what belongs to you; if you are active in your own wish for your own development then keep on searching until you find it. And if you are lazy, then good, you are lazy -- but then don't expect anything.

A person who remains alive, or alert, who can go on and on and on, almost inexhaustible energy because he has an Aim, he wants to get somewhere and perhaps in time and not too late; it is very much like catching a train and you only have two minutes and the distance is three minutes. You walk faster if you want to make that train. Don't pass by opportunities when they are given. If they are not an opportunity and you know it, because you have exhausted it, you have a right not to come. If you are wishy washy, you have no right to come at all. If you are honest and serious you come, then exhaust it, then you have an opinion, then you have something to go by and then you can kiss the school farewell and wish them well because you're on your own road. That is your affair. It's quite right.

What will we get out this kind of communication? What will we do this afternoon? What, you think, can help you if you understand your growth or your wish? How can you make it clear to you what you will want of an afternoon, just a little afternoon in the totality of your life? You say

it is very small. Naturally it is small. So is an hour, so is a minute. But it's possible sometimes to have an experience which doesn't last longer than a second or, in our terminology is just a moment, but might give you a flash of insight which reaches you within, at the deepest depths of your – of your capacity.

One must grow in life. One must constantly be alert to the different things that might help you to grow. Here is a chance, beautiful day, a lovely land, work, physical. You have chance after chance, moment after moment, maybe moment within moment. Maybe seconds after seconds, maybe whole hours of continued wish. How can I be? Here is your chance to go to school, to a class, and to try to get food and to see that you eat. And if the food is not entirely right, convert it into something that you think is useful not in accordance with the ideas of your likes, but with the idea of what is right for me including suffering, including contact with the people who rub you the wrong way, including forcing yourself to listen to certain sounds you don't like for the sake of establishing within yourself very definitely a certain order in your brain and giving your brain, then, that authority to command about your manifestations; not to show if at times you don't want to show on your face what you really feel. And to learn gradually how to get along in this world in an unconscious way, and by the acquisition of such dexterity gradually understand what might be the application of such dexterity in a realm of an Objectivity.

Work for oneself starts with what is at hand. It will continue by that what you do with your feet. It will gradually be understood with your brain and it will be continued by the force which comes from your emotion. Then a man becomes a real Man walking on Earth with an Aim both for living this unconscious existence and also gradually, sometimes we have said it, like last night, parallel, -- which if continued, that is in time continued, is quite right as a word, -- “parallel” with the possibility of a continued effort to create an Objective faculty within oneself.

Or the presence emotionally for oneself to be with one. And because of that, because of that presence, because of that power assigned to something that is higher than one is oneself now, an influence which is being held and digested and used for the benefit of the growth of yourself.

Here is an afternoon: you take it, you take from it what you can, don't be prejudiced. Who knows where sometimes a miracle is? Who knows maybe you lost it already in the morning, maybe it will never come back. Who knows that? You might know, after some time, but again don't be prejudiced one way against or in favor. You live each moment you live to remember yourself if you can. When you can remember, maybe your life will be different, because then you function as if in between the two forces of which one will help you, the other will drag -- drag you down. And it is up to you to decide which raven you will listen to when there are two and one is on your right ear and the other at the left. Both sometimes are sent from Wotan from above. Both have a message. One I can understand, because it is usual practice in ordinary life to ascribe to an influence when it does me good that I like it and want to be under that influence. The other, when it goes a little against the grain, I may not like but maybe I could see in it, just the same, a message for me and for my growth. One does not know until you graduate and then you have no further use of the school.

Have a good afternoon. See you at coffee. Extract from it whatever at the present time your capacity will allow. Try to find out what it is that is in you that could respond. If it is little, even acknowledge that it is little, but at least know what you are doing and try to find out the reason why you come to the Land.

And no Armagnac? Then we have to do without. I'll see you later.

All right, John.

PART II

Coffee

MR. NYLAND: Do you think that we will ever run out of material to talk about?

Theoretically of course we shouldn't, because if Work is applied in your daily life there is more than enough variation in the daily experiences. And if you multiply that by the number of people who are engaged in Work, you can really set up a tremendous quantity of research data. The difficulty when you have that is always the interpretation of that, of whatever is collected. But many times I look at these meetings and questions and answers of the different groups in different places as a means of seeing what actually is the effect of an idea of Objectivity on an ordinary or an average human being. And for that reason it is important to see if perhaps, like an encyclopedia, such information could be described in a correct way and if that is then available, persons could look up if their experience checks with what already someone else might have experienced, and gradually eliminate a personal interpretation element.

To some extent of course I have that in mind in writing *Firefly*. So that when one can come to discussions -- and I would like very much to have such material made available, that it is not only on my own experience or that what I have heard, but that it could be made available from the different groups even, and they themselves have had a task to talk about Work and the application in their daily life. If that little *Firefly* publication will be of any use it has to indicate what is the trouble with an application of Work, where -- why in the first place is it so difficult, but also when it is then applied and the reliability of an -- a communication afterwards, a report on what one has experienced, again how much is reliable of that? And then in the third place when you listen to it and you start to interpret what you have heard, how reliable will that

interpretation be for yourself? And that's only part of the matter because then you might say you have knowledge of some kind of an experience which has happened somewhere else and you know now exactly how it at that time, it happened to be. The fourth step would be that you then try for yourself to repeat such an experience in accordance with what has been related to you. And if you want to add the fifth, it would be that you again report on your new experience in accordance with the rules as laid down by someone else for you.

You see it becomes quite complicated, and I think in the end it is quite useless because it is not your own. You are much too much influenced by someone else and it is far simple -- far more simple, that you yourself try for yourself to make your own Bible. If that becomes reliable for you and you can verify by repetition of similar things at a later date or in different circumstances, you really can find out much more about what is the value of Work for yourself, and you become quite independent on [of] anyone else. Of course I mean that in a very general sense, to become independent of anyone. The ultimate aim is to become independent of Gurdjieff, so that even when you read ALL AND EVERYTHING that it stimulates you to Work. That really would be the ideal condition. That whenever any kind of information as an impression reaches you, by reading or hearing, that then it is converted in you into a wish for the Work on yourself. And regardless of the verification which takes place in accordance with what Gurdjieff tells, or whatever Ouspensky may have related at the period of St. Petersburg when the groups were there -- at most these kinds of things have to do with other people who then report -- and for oneself your life is the most important thing. You must be stimulated by such variety of different things in ordinary life that almost everything could have a red tag connected with it, and that because of that you see it and you are reminded.

From that way -- in that way then, I ask then -- I ask myself, here was the lunch; we talked about the afternoon. Now the afternoon is gone; what is it that you can report? It's not that I want you to report in general, not to other people; each person had their chance. Each person who listened to what I said can have -- can have had opportunity of applying it. It's your Conscience how much you have applied, and perhaps not always your Conscience. It may be dependent on your state, your level -- your level of Being, that is, how open were you at that particular level of a certain kind or a quantity of Consciousness. The kind of Consciousness will help you to be open. The quality of such Consciousness will indicate the possibility of digesting the knowledge you receive. That what then has to be applied by yourself and that what will give you food will be indicated by the level of your being, if it has been affected as a result of such attempt. It's quite important that you keep on seeing this: how much remains dependent on yourself, how much you really have to take in to the extent that you can, and sometimes your capacity will not allow you to take in certain things even if you know it should and even if you are convinced or that you verbally wish that you could Work. It may turn out that you could not Work and also such acknowledgement has to be made.

The difficulty with Work and the application is many times that you have an idea that you ought to Work, and when you try and then, perhaps even looking for results -- or at least there's something that ought to take place. That is when one says: I want to acquire more knowledge of myself, which is a very general way of saying that if I have more knowledge I would consider it progress. Then maybe, if that is the judgment, and you look at yourself then having lived for another afternoon with or without intense, or not so intense, application of the ideas in your life during that afternoon, what actually has been progress on such a small scale?

Don't make a mistake that you can really have an indication of a successful attempt of Work, not even when it is extended over an afternoon. You may have an elevated state in which you feel that something has been accomplished or that you have experienced, that sometimes impressions which you have taken in have given you at a certain time, and perhaps for a moment, a very definite acquisition -- much more in the sense of the quality than in the quantity. But when the quality is there it may also be that that what you receive is sufficient for you to keep on being stimulated, even for the rest of the afternoon.

Don't study yourself too much. You have to be very careful that you don't get disappointed in Work. It's difficult enough as it is, and if you make it much more difficult by the expectation of certain results which you think ought to come almost immediately, you of course you are wrong. And you do not know, not even a measure of yourself in your unconscious state, and you don't realize how much the unconscious state is binding you. Always consider the fact that Work is and will remain difficult for a long time because the enemy is much greater than you think. You believe, and we do that in ordinary life, that when you just go after something that you want -- like studying a language or any kind of a dexterity -- that in time you will know. And when the dexterity requires a handling of materials which are not so easily understood, one is quite willing to agree that it might take a little longer before you know how to handle oak when you have a dexterity for white pine. Also that you know gradually that if you keep on sharpening your tools you can expect a better result. But as far as Work is concerned, it is not subject to these kind of rules. You think that if you spend the time, that is, if you concentrate and make your effort concentrated on that what you wish to accomplish, you don't know what you wish to accomplish, then only when you realize that, that you should be Awake or that something should be there to be Awake with you. But the description of the results is completely out of the

question, and even ordinary rules of the application for a sharper tool may not apply. It may be a dull tool which will require on your part a different kind of effort.

For instance if one has to strain one's ears in order to catch what someone else is saying it is quite different from having a very good voice that is heard which is easy for you to assimilate. The fact that you have to make an effort is an entirely different thing from just sitting and receiving, and it's a very simple kind of an example. Sometimes I compare it with reading and hearing, how hearing is really required if you want to take certain things in when you know that it will only happen once, and then you must hear it because you cannot repeat or you cannot ask the person who speaks to repeat. Whereas when you read you can stop and you can read again what you didn't understand. I think this has to do a great deal with one's wish to Work. How do you know that you will get a similar opportunity again and again.

That of course is ordinary life that you say: I cannot do it today but I will do it tomorrow because the sun will come up and it will be a good day and then I will have a chance, but unfortunately today I don't do it; but it's not so bad. In ordinary life it is acceptable. If one is young and you say: I have forty years ahead of me because it doesn't make much difference, I can do it next year just as well because it may not be necessary now, and so forth, in ordinary life it's right; because you probably will have an extra forty years and the only hope is that you will keep your interest.

But with this kind of Work, how do you know the conditions which are conducive enough? Why shouldn't you at any one time take what you can take at that time? Why should you wish to postpone it? The sole reason is that you don't know the future for this kind of Work for yourself and if you measure it with ordinary time lengths that we are familiar with when we live here, you're most likely you're quite wrong. Because that what you want to use is of course your mind

as it happens to be, and the acquisition of knowledge, so that then in formulation you can prove that you have knowledge.

But we talk about understandings and we talk about emotional qualities, we talk about depth, and those are three things that we don't consider in ordinary life, not very much. We do once in a while in excessive cases, in cases where we really are a little uncontrolled, and then it comes out in a certain kind of a form which may be different from the casual way of talking. But, when it comes to Work, it is a requirement. The requirement for Work in the first place is quality, and that is dependent on the functioning of three centers. In the second place, I want to have clarity. That's dependent on the brain functioning, that it is clear from further interpretations, so that there is no interference with anything else, not even in the formulation in my brain. And the third is that I want an emotional quality which keeps on pushing me and is continuous and cannot be allowed to go up and down, fade in or fade out, because then it would not record in accordance with a quality. It just would give you a quantity of energy without the possibility of further interpreting it.

(Is that it?)

So the different rules of ordinary life do not apply for extraordinary life. At the same time I said yesterday the rules of an ordinary material world as laws apply in a spiritual realm. You have to understand that as principles apply, formulations don't. I have, in a word that is being used, the chance of also applying myself, wishing to fill it with emotional quantity. But I also know that when it really comes down to the language of emotions, I have to be without words and still communicate.

Shall we turn it over?

SIDE TWO

MR. NYLAND: Okay?

The reason for trying to understand it this way and not intellectually is simply that man, as he is made up, has much more of a chance for further growth and understanding himself when he looks at the Emotional Center. What is true for the mind -- that it can develop and when it does develop in the right direction, of course it will be much more than the SOL LA SI of a Kesdjanian body. Because even if Kesdjanian Body is completed, it still will have the DO RE MI, which we consider unconscious, although it has qualities which reminds one of the potentiality of a man. It still -- you might say it has to be carried by the totality of an emotional body, and to have the accent on the SO LA SI -- that is the second triad -- when it has to carry still the load of the first triad, is not entirely pure. But if you compare that with a development of an intellectual body, the Soul is completely free. Because the Soul starts with the DO at the end of the SI DO of physical body. The difficulty however of creating a Soul, as it were -- and we talk now a little theoretical, because it is necessary to have concepts that really hold water for you -- so that when we say we must have a means by which energy can flow into one as a human being, coming from above, that under the present conditions the mind is incapable even of receiving such energy because it is not at all in a state of development, then only a measly little DO which has been struck to give a man in an unconscious state the ability to go around more or less intelligently.

So you see we're up against that particular difficulty, because now, if I say a man as he is standing up straight indicates a vertical line pointing towards the Sun -- or at least away from the Earth -- when he stands on the top of himself, which is the SI DO, what does he know of his direction? Because he stands and he has to indicate first the direction where he came from. If he

stands, as it were with a new body like a Soul, with the feet on the head of a physical body will he, when he stands straight, still point towards the Sun? Or will he wobble? Or will he be led astray by the influences like wind and things of that kind? How can he determine what his direction should be, if it should go in a straight line? He does not want to bend over into one way or another because that would mean, regarding the wish to reach the Sun, a detour. So if I leave it entirely to the Soul body, and I hope then that when I get to SI DO I automatically will know how to go further in the direction of an intellectual body, I think I'm very much mistaken. Because what I mean by the wind and the influences is what we talked about -- the forms of culture and the forms of industrial life and the forms of unconscious existence which are still inherent in a man when, even, he stands at SI DO, almost ready to die. And that therefore his sense of direction is not Objective enough to rely on the possibility of the continuation in the way he is, even if he stands straight and even if he is as a symbol holding up his hands towards the sky, indicating the direction in which he wishes to go.

That, I say, is the difficulty for a man when he considers himself,. And what can he count on if he cannot count on any kind of an influence from what we call civilization and culture? He has to count only on that what is his physical nature in itself, freed from all the effects of the outside world. And that he cannot do, because he has lived his life at that time, and everything that he has acquired is, as it were, in the SI DO. And the difficulty for a man at that point is to loosen up the SI DO, which is half a note and which is completely compact, and it is almost impossible for a man to become free at that point. For that, that Kesdjianian body is needed because it will give a man the direction; and that of course is logical because this Kesdjianian body, as far as the first triad is concerned, is familiar with the physical octave. And as far as the second triad is concerned, it becomes familiar with the Objective world. And when the Kesdjianian Body in

itself is straight, it will function as a splint holding up and being against the top part of the physical body.

And now don't forget I am referring to a scheme assembled, the Three Body Diagram, that I hope you have more or less imprinted in your mind, because otherwise maybe you cannot follow what I am saying. The first triad, which we call sometimes Man Number Four, becomes identified with the intellectual top part of the physical body. The second triad, SOL LA SI, is Objective in its nature and extends above the SI DO of physical, indicating the direction, so that then the DO RE MI of Intellect can be joined with the SOL LA SI of Kesdjan. That's the picture of a man when he wishes to Work. And when he can understand how necessary it is that he has to have that direction, because of the quality of his attempts, the quantity can be even many, and stand -- standing on the top of his head it can be in any kind of a direction of the universe. But he wishes to go to the center, which is for him the Sun. And he has to be sure that the direction he goes is right, without detours.

This kind of a picture, if you have it in mind every once in a while when you see yourself in a quandary, when you do not know really what you should do in ordinary life -- and this is now again the application of Work in your life as you find it in ordinary unconsciousness. What good will it do to me to know something about Objective rules? You see, it is not only the acquisition of further knowledge; it is really that gradually there may be a chance that some kind of a wisdom is available for me when I have to make a decision about certain things which in an unconscious way I do not know how to deal with. And when at such a point I come to a conclusion -- or even, I say sometimes, I ask in prayer: let my little 'I' tell me and I will be quiet so that I can hear it, and that whenever there is any voice in my Conscience that then my

Conscience will allow [it] to talk to me. At such a point I consider what is a natural development of myself.

Now try to understand the difference between nature and culture. Try for each particular time that you see yourself as a mixture -- being affected by what you were as a child and having grown up in this society and acquire[d] the coating of culture and all the different necessities that you feel that are really required for yourself in order to continue to live -- to see if to some extent you can divest yourself of the complications and see if you can reach simplicity of form, as a human being could be and ought to be when he is really free from the influences of such forms, or at least tries to reach it. That is the reason I talk about simplicity, about bread and water, about the real requirements of a man. That is why the five rules of Objective Morality, Obligolnian Strivings, have three of them in the beginning which have to do with man as he is and the need for a purification process of the Physical Center, to know that the Physical Center is maintained with energy, but given to it in a lean way -- we call it "lean health", just enough, not too much -- not giving in to desires when they are not required for the maintenance of the body. And this has to be understood, that this question of lean health becomes extremely important for a person to see how would he be in a natural state without being affected by the so called fruits of our civilization. Why does Gurdjieff write a chapter on that? Because it takes place all the time when man lives on Earth. And he does not know it. Gurdjieff uses simply a terminology of Kundabuffer, that a man is blind and is kept blind, or that he still believes he is blind as a result of the consequences only.

But what does it mean in our case? Kundabuffer is our education, our starting already at the primitive level. And the indication of what ought to be, in accordance with certain rules which are not understood from a cosmological standpoint but which have to do with the conditions of

the Earth, and everything that is described in the form even of a horoscope of a man who has this and that kind of a tendency; that the center of a horoscope, as we make them, is always geocentric. And that when one is, let's say, interested in numerology or Tarot or even a little clairvoyance, that then the interpretation immediately takes place on the level of the Earth, and because of that a man is completely confused. And he does not know which way to turn. And since he doesn't know that, he goes on in the direction of the least resistance line, so that then after some time he does not know he's confused anymore. But that at the same time he also knows that he really doesn't know anything at all. That is why it is so difficult to look at man in his nature, as his nature is, because our interpretation of our nature is completely culturally colored.

And still that is needed in a situation that you face when you have to make up your mind, when you have to deal with conditions of the Earth, when you are involved in relationships. What is the natural way for me? And then: am I able to follow that regardless of whatever my thoughts or my feelings will tell me to do? You see, the first rule of Objective Morality has to do with the condition of the physical body. The second has to do with my feelings, and the purification in order to help to make them emotions. And the third has to do with clearing my mind with the saw -- from the sawdust that happens to be in it, and to leave there, in this mind, something that starts to function in a correct way -- without interpretation or without even formulations or likes or any way of distinction; that is, any way of distinguishing one thought from another. Just pure, as an intellect should record only, without interpretation and without being conditioned.

Those are the rules you must remember. You must have them in your pocket, and here you are, then, confronted with a decision. Come down to the simplicity of your life as if you were an

Aborigine, one (of the) ordinary wild man of Australia who doesn't know anything else but the rules of the jungle. And that what is higher than he is, naturally and physically, that he has to be careful, that he lives in fear, without any doubt, but it's good. Because we don't. We have no fear of the Lord. We think that we can convince Him. We don't understand the Old Testament anymore. We base so much on the so-called love of mankind of the New Testament; we base it simply on certain sayings of Christ and not taking in other things, definitely quite human, and not entirely liked or not even likable for oneself. When one is natural you still live in that kind of a fear, and mostly you live in fear of death. And it is that what will remind you of the necessity of Work, and this is why it is different from ordinary affairs of life, where the assumption is that there will be a tomorrow.

That is why I talked about a school, and the advantages of being affected by it at a certain time, and to take it, as it were, in appreciation and gratitude. And to thank God for such opportunity, -- that at least once upon a time in your life you may have been told about the possibility of extricating yourself from the bondage of Earth, so that maybe it is not necessary to live all the time in that kind of a human bondage, but that there might be a chance for a person who actually wishes, by means of Work, to become free.

The freedom for a man is, when he stands on his own SI DO of his physical development, that he has the choice, and that he has enough information and ability and, in accordance with the three rules of Objective Morality, can count on the functionings of his three centers. That then he is free to choose the direction as indicated by the Kesdjanian body, which Kesdjanian body is fed by the influx of force and energy from higher down to Earth, brought to Earth as a messenger comes from above to tell, to help, to warn, like Jeremiah warned the people, "Repent ye. Repent ye." So that there is something that is like seriousness affecting oneself in one's life, that you

know it is either “yes” or “no” and not anything in between. I choose this as my “yes”. I don’t choose, it’s also my “yes”. But when I remain lukewarm -- you remember how in the Bible it says, “I’ll spew you out of my mouth.” Either hot or cold, it’s quite right because it means positivity on the part of yourself. You own up to your color. You cannot be white but you can have a definite color in the spectrum of your own life. That is required. That gives you the quality of yourself. And from that -- whichever way it is scaled on the octave of the totality of your life, which is the white ray -- that then there is the chance of an understanding of the place where you are. And from that place you will have the freedom to learn what to do, to discover first the origin of yourself in a natural state -- which means the going down to the original note DO of yourself, and from there on trying to climb up the ladder in order to reach the highest rung of the possibilities which, perhaps even karmatically, have been assigned to you.

I’ve explained sometimes how Gurdjieff had a habit of drinking to idiots, of which there were twenty-seven --to the health of them, with Armagnac. And that each person, in accordance with what he thought of himself, could choose his own idiot. And that if such an idiot in the roll from one, two, three and so forth -- never reaching twenty-seven, because that was unique and that was reserved, as it were, for Gurdjieff -- we were lucky if we got up to eight or nine. But, in any event, coming down from there where one is, even if you reach in your opinion a little higher number, you have to go down, down, down until you reached ordinary idiot, just ordinary, number one, and you didn’t want to do that because it was too ordinary. So of course you chose, first, Super. You chose Arch Idiot. You chose All Around Idiot. You chose to be Compassionate Idiot, and all such, -- nun --idiocy. And then you reached ordinary idiot and then the climb started in real life in accordance with different kind of rules.

That's what I mean that when you choose your color in an octave, you have to come down to the original DO from where the ray of light of your life can start. It is that way that one reaches the DO of one's Soul. And then having been freed by the recognition of what one is, and the acceptance of that, that then the choice, indicated by the direction that is given by the Kesdjian body, will enable a man to change the quantity of his experience into the quality of that what is his own life. The degree of the intensity of that what you wish for is determined by the realization of the emptiness in which you happen to live.

So, I will play a little bit. I won't say how long. If it is right I will play, if it isn't, I will not. You understand this Work a little bit. You see where it has to be placed. It's not words, and it is not just reading a little ALL AND EVERYTHING, and after all it is not just working at The Land, and of course it is not meetings. It is something that must start to develop in you: such a wish of wanting to see what is your life worth, and where do you want to go with it, and what kind of ballast will you throw away, and what is essential, and what can you hope for when you, in great expectancy, wish to become fused with His Endlessness. One says, at such time, Amen. So be it.

So I'll play a little bit.

END TAPE

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